THE OATHS OF Irish Papists NO EVIDENNCE AGAINST Protestants:

OR,

A *Warning piece* to *JURORS.*

In a LETTER to a FRIEND.

SIR!

THE present state of things affords such *various* matter of serious reflection, that to give you my Opinion concerning it, would be to confound and intangle my thoughts in the most intricate Labyrinths of *Popish Villanies*, and render my Discourse as confus'd a *Chaos* as the Subject of it. I have therefore singled out this one *Question*, as more particularly deserving a satisfactory Answer:

Whether notwithstanding many full and positive Oaths of IRISH PAPISTS, a Protestant JURY may with a safe conscience give their Verdict contrary to the matter sworn in the present business of a PRESBYTERIAN Plot?

AND in Answer hereunto, I humbly offer to your more solid judgment these following Considerations.

I.

PROTESTANTS in the general are suppos'd to be very well satisfied of this Real Truth, That 'tis a Popish Principle inseparably annext to that *Faithless Religion*, That *Faith is not to be kept with Hereticks.* And the experience of all Ages confirms their Practice to be conformable to Principles of their *own* making, however unsuitable they have been to those of *Christianity.* To instance in particular persons, nay to enumerate *Popish Princes* as well as their *Council of Constance*, who have given abundant testimony to the truth of this Assertion, would take up too much room in this short Discourse, and insinuate that you are either not at all, or (at least) a very *ignorant Protestant.* But since 'tis more consonant to the present Design, I can't forbear to refer you to the several accounts which have been given of the *Irish Rebellion* in 41. and those yet *living witnesses* of the Truth thereof, by which you may be satisfied that this one Excuse *cut the throats of many thousand Protestants* in that Kingdom, who surrendred themselves upon the promise of Life and safe Convoy into the *English* Quarters; and yet were forthwith most barbarously Butcher'd. This Principle, I say, was the only *Funeral-Service* of those poor credulous *Murder'd* Innocents.

II.

WE have therefore very little reason to expect that any *other Oath* should be thought more obligatory than that of *Allegiance* hath been; or that *Perjury* should be more scrupled by a *Roman Conscience* than *Massacres* and *Murders.* But the *Papists* in that Kingdom did not only by the Martyrdom of some *Hundred*

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of thouſands, give as great teſtimony to the *Falſeneſs* and *Cruelty* of their Religion, as the primitive *Martyrs* did to the truth of Chriſtianity: But as they had *Treaſon* enough to *forfeit* their Eſtates, ſo they had *Liberty of Conſcience* enough to *ſave* them too in this very point of *Perjury*. For the price of an *Iriſh* Papiſts *Oath* was as generally known at the *Court of Claims*, as that of all *ſins* is at the Court of *Rome*: And the multitude of perſons in that Kingdom that enjoy their *Eſtates*, tho' actually concern'd in that *Horrid Rebellion*, is a ſufficient evidence of the truth hereof. So that if it were demanded, I doubt not but moſt of the *Proteſtants* in *Ireland* would ſign a *Certificate* to this purpoſe; and if *Oaths* were ſo plentiful a Commodity that a *ſmall ſum* could purchaſe them to ſave the *Eſtates* of *others*, and that only for the advancement of a *particular Papiſt*; how will thoſe in whom *want*, and *baſeneſs*, and *lewd principles*, all concur to qualifie them for ſuch a purpoſe, judg an *Oath* or two an *eaſie purchaſe* of Wealth and Favour, Fame and *Sainſhip* to themſelves, the Advancement of the Catholick Cauſe, and the utter deſtruction of *Three Nations* of Hereticks? Alas! 'twas a ſmall piece of Policy to teach their *Cubs* of Five or Six year old to ſtab the *Proteſtants Children*! A Butcher's Trade, ev'n in the *Iriſh Shambles*, is not worth an *Apprenticeſhip*, if their Childrens *Tongues* can do ſo much more than their Fathers *hands*, by making them dye like *Traytors*, whoſe Anceſtors they deſtroy'd as *Innocents*, if not *Martyrs*; whilſt a Proteſtant Jury by *believing* their Evidence, will be unhappily aſſiſtant to make them as *impudent* in this way of *Murder*, as they were in the *Other*.

III.

BUT let me a little conſider the *Gift of Swearing* more particularly: Certainly an Oath *unleſs given by lawful Authority*, is not more conſiderable than we ſo abundantly hear in common diſcourſe; and therefore if theſe *Iriſh Witneſſes* are of opinion That *the King*, nor any perſon deriving Authority from him, have power to adminiſter an *Oath*, and the *Courts of Judicature* no more material in this caſe than the Market-place, a Jury may as well believe the *full-mouth'd Oaths* which have theſe many

months infected the air, as a proof of a *Presbyterian Plot* in general, as they can the *Depoſitions* of ſuch perſons to fix it on *any* Proteſtant in particular. But that our Kings have been, and His preſent Majeſty (as He is a Proteſtant Prince) is now Actually Excommunicated by the Pope, not only by his *Bulla Cenæ*, but particularly and by Name; and his Subjects Abſolv'd from their Allegiance, and any acknowledgment of his Authority, is paſt all contradiction; ſo that upon the matter, I am as much bound to believe every *Damn-me*, as ſuch mens Oaths. But beſides, 'tis univerſally known, with what contempt the Papiſts have at all times us'd our *Engliſh Bibles*, and eſpecially in *Ireland*, where they have depos'd that on the *Evangeliſts* which they have refus'd on the *Maſs-Book*. Agen: Their Doctrine of *Equivocation* has ſuch influence on this Affair, that the *Aſſertion* of a Proteſtant muſt be far more conſiderable than a Romaniſts *Oath*. For when they have ſworn matter moſt intelligible, and in expreſſions moſt emphatical, no Juror can poſſibly know what they mean. For ſtill they may have a Reſervation in their minds of a quite *contrary ſenſe*, for ought he knows. And it can be no objection, That they boggle at the Oath of *Supremacy*; for the foundation of their Religion is ſo directly contrary to the matter of that Oath, that the very *ſound* of the words in the ears of Proteſtants out of a *Roman* mouth, is not to be endur'd by the *Holy See*, unleſs diſpenc'd with on particular occaſions. Neither can it be urg'd with any ſucceſs, *That Proteſtants at this rate could not poſſibly live and enjoy their Eſtates in that Kingdom:* For (as every Climate has peculiar *Medicine* ſuited to the predominant *Maladies* thereof; ſo) their *want of Honeſty* is tolerably remedied by their *want of ſenſe*; and they have been ſo often detected, that 'tis the invincible Charity of the *Engliſh* which preſerves the whole Herd from the common fate of *Lyars*. And here I cannot forbear to inſtance in *one Example* of their prodigious want of *Thought*. I could name the perſons, parties to the *Action*, in which two *Iriſh* men ſwore that they were Witneſſes to a *Deed of Luſe* made by a certain Lord there on a ſet day, and a ſet place; when upon examination it was found that the Lord was *dead ten years and above* before the time depos'd: And they will generally, tho' they can neither *Read nor Write*, ſwear to *Limitations of Eſtates* at Thirty years diſtance, which

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the Councellor himself will scarcely undertake to remember the next day after the *Conveyance*. And here I must not neglect the objection, That if they be *such block-heads*, they will easily *discever* themselves: For there never was a *Nation of fools*, tho' that Qualification may be most predominant; and the Popish Party in *England* have expreſt so much both of the *subtilty* and *poyson* of the Serpent, that it must not be thought strange tho' *some* prove more docible than the St. *Omers* Lads.

I V.

BUT I expect it will be retorted, *That upon the Evidence of these persons Protestant Juries have not scrupled to pronounce many guilty of the most horrid Crimes.* And that *this may give pretence to Popish Juries*, if we must ever be so miserable as to be tryed by *such*, to give as *little credit to a Protestant Oath as we do to a Popish*. To the first I answer: That there is no other Evidence can be expected of Popish Treasons, but some of their *own Confederates* (I mean as to Oral Testimony): Those *Oaths of Secrecy* which have been administred in their Respective Plots since the *Gunpowder-Treason*, and were so lately renew'd in *Ireland*, exclude all *Protestants* from the knowledg of their practises: And the Discoverer of the Horrid *Irish Rebellion* in 41. was forc't to take *Oaths and Sacraments* enough to damn a World, before he was capable of that Service which he did in preserving the City of *Dublin*. Besides, he must be suppos'd more likely to *speak truth*, who pretends to discover a *Plot* among persons of his own *Persuasion*, and intimate acquaintance, than against those whom they always reckon their most formidable Enemies, and have so often us'd as such, especially when the Discovery of it exposes him to the greatest dangers, and makes him forfeit both his Religion and Relations; and he swears without the assistance of the forementioned principle, or any temptation: Such an one, I say, is much rather to be credited than he who will needs be a Discoverer of Designs among persons of a far *different* judgment, and his professed Enemies; and who will be reckon'd almost as much deserving *pity* for their more than *Irish folly*, as *hatred* for their detestable *Treasons*, should they be guilty of the Crimes pretended. But perhaps 'twas not the Oaths of the *Irish* Witnesses

neſſes, ſo much as the *Irreſiſtible Evidence* of concurring circumſtances, and violent preſumptions, which 'tis probable did moſt influence the *Jurors* in thoſe Verdicts: For he that either knows (or has heard) any thing of the ſtate of *Ireland*, muſt confeſs, That ſince they became ſubject to the Engliſh Government, every *Forty years* at leaſt hath produc'd an *Actual Rebellion*, and the ſeeds thereof are continually ſowing, and more induſtriouſly cultivated amongſt them ſince the Reformation, by the Romiſh Emiſſaries. And why ſhould we not think *Proteſtant Plotters* (if ſuch there be) as prudent to keep their Intrigues from the knowledg of ſuch *Weather-cocks* as the *Iriſh* are generally reputed; as the *Romaniſts*, who never diſcover *theirs* unleſs to perſons fixt to their Party with all poſſible *Obligations?* For ſuch Reaſons as theſe we believe Papiſts againſt Papiſts: But cannot (their Principles conſider'd) allow them to be *ſufficient Evidence* againſt *Proteſtants*, as well for the Cauſes beforementioned, as alſo for this conſiderable difference: A *Proteſtant* believes *Perjury* in any caſe againſt any perſon, be he *Papiſt*, *Jew* or *Infidel*, to be a damnable Sin; and that no perſon on Earth can *Pardon* it, or Abſolve him for ſuch a Guilt. But a *Papiſt* either believes that 'tis *meritorious* to forſwear himſelf againſt an Heretick, when it may conſiderably advantage *Holy Church*; or at worſt, if it be a Crime, he knows 'tis but going to *Confeſſion*, and he can get an *Abſolution*, which you need not doubt but in ſuch Caſes as we are ſpeaking of, the Ghoſtly Father will grant a very *eaſie Penance:* which being once performed, our *Iriſh* Popiſh Evidence reckons himſelf as clear from the Guilt of the Perjury, and all the *Murders* thereby occaſion'd, as the *Child unborn*.

V.

BUT as to the other part of the *Objection*, drawn from the fear of ſuch uſage from them, viz. *That if we won't believe Popiſh Witneſſes now, they won't believe Proteſtant Witneſſes another day.* The anſwer is very plain. Surely no *Proteſtant* expects to be troubled with a Trial for *Treaſon*, in caſe we muſt be bleſt with a *Popiſh* Succeſſor. *Hereſie* is a ready and greater Crime, and *that* in the *Roman* ſenſe every true *Proteſtant* will be Convicted

victed of by his own *Confession*, without Verdict. But supposing the *Wolf* should Parley with the *Lamb*, and give a *Protestant* Trial on an Accusation for Treason; or upon Issue join'd between a *Papist* and *Protestant* under such a Government, unless they can charge the *Protestant* Principles with the same Justice, with which we condemn *theirs*, Equity demands more credit to our Depositions: But the sad Instances in the *Neighbour-Nation*, of what Right *Protestants* find in *Popish Judicatures*, makes this Objection of as little *Weight*, as their Oppressions are heavy and intolerable.

VI.

ONCE more consider, what a special case the Lord *Shaftsbury* (for example) or *any other Protestant* so publickly engag'd against Popery, should be in, if *Coleman* and that *Herd* of Priests and Jesuits, who have *lyed and equivocated* themselves into the other world, were alive, and the *Plot* undiscover'd? Will any *Protestant* believe that the Authors of those *Speeches* which they left behind them (those prodigious Untruths of seared Consciences, which had not the Divine Oracles warn'd us of, we could not believe any thing of humane shape could utter on this side of Hell) would have made any more *scruple* to accuse *others*, than they did to *excuse* themselves? and yet they had not that Emphatical addition of *Irish Witnesses!* The Case indeed had been extremely difficult to have clear'd a person charg'd by so *many Witnesses*; especially when the *Quality* of the persons might have been better conceal'd, than that of *Modern Swearers*. But the Reason why noted *Protestants* have so long liv'd free from such Hellish Attempts, must, next to the Protection of *Divine Providence*, be imputed to their spotless *Loyalty* and prudent Circumspection; and on the other part, to the fear of *detection*, which hath a far greater awe on *Catholick Consciences* than that of *Damnation*.

VII.

I observe, that when Mr. *F*——— had chang'd his *Coat*, and was grown too Court-like for his former Acquaintance, he presently

ſently chang'd his *Note* too; and the Influence of *Surprizing Gold* was ſuch, that his fooliſh Oſtentations were render'd ridiculous by Mr. *M*—— himſelf, to whom he often produced his *Handful of Temptation:* And I no ſooner ſaw Mr. *M*—— new-*thatcht*, but he had found a *New Plot*; I ſuppoſe in the Pockets of his *New Cloaths*. For will any man of common Senſe believe, that if the *Proteſtant* Intereſt had been ſo far left of *God*, that they ſhould endeavour to ſecure themſelves by *Subornation*, they would not alſo have put theſe men beyond the Temptation of a piece of *Cloath* and a few *Guinies*? But if ſome perſons of the *Proteſtant* Religion, out of pity to their ſeeming Neceſſities, who pretended to leave their Country and their *Gods*, to ſave Innocent *Blood*, did contribute ſo far as not to ſuffer theſe wretches to *ſtarve*, who can conclude hence the Guilt of *Subornation*? That they did *ſo much* as to keep them *alive*, is an Evidence of *Chriſtian Charity*; and that they did *no more*, is an invincible Proof of their Chriſtian Truth, Loyalty, and Innocence.

VIII.

BUT (ſome ſay) *One poſitive Oath*, nay oftentimes preſumptions without an Oath are ſufficient Evidence to a *Grand Jury*. To this what I have already ſaid, may I hope give ſome *Anſwer*. The Queſtion is not, Whether *a Jury may give their Verdict againſt Evidence?* But whether *ſuch Oaths* are any *Evidence to a Jury*, where the things ſworn are *Improbable*, nay morally *Impoſſible?* Can a Jury find a Bill, becauſe ſome Fellows *ſay*, (for I have before proved an Oath with them to be no more) that the perſon is *Guilty*, when the matter of the Accuſation is abſurd; and 'tis apparent their *Principles*, their *Cloaths*, their *Pockets* and their *Salvation* incline 'em to ſuch an Aſſertion? But this is *but an Accuſation*, ſay others; and the buſineſs of a Grand Jury is only to bring the party accuſed to *Anſwer:* But *not to ſay a Conſpiracy*, becauſe ſome people *ſay a Conſpiracy*, was a Caution given long ago by the Prophet. And certainly, *a falſe Accuſation* is but few degrees leſs Deviliſh than *a falſe Condemnation*; and he that will *Accuſe* another without grounds, will make but little Conſcience to *Condemn* him too. But there are *Peers* concern'd,

cern'd, and according to the preſent Scheme of our *Laws*, a *Peer* ſeems to be in a worſe condition on any Criminal Charge, than the meaneſt *Commoner*. For the latter, beſides the Grand Juries Accuſation, muſt have another Jury Impannell'd by the *Sheriff*, who is ſworn impartially to execute his Office; and he has the liberty in Caſe of Treaſon to except peremptorily againſt Thirty Five without aſſigning *any Cauſe*, and againſt as many more as he can ſhew juſt Reaſon; and then the Twelve that he puts himſelf upon, (who muſt be of his own Neighbourhood) are upon *Oath*, and can make no Verdict againſt him without *every man of them* agree to it. Whereas when once a Bill is found againſt a Peer, his Tryal (unleſs in Caſe of Impeachments) is by a ſelect number of Peers (commonly Twenty Five) conſtituted by Royal Commiſſion; againſt any of whom, tho' his known and profeſs'd Enemies, he is allowed no Liberty of *Challenge*. And as they are not *Sworn*, ſo likewiſe the *Majority* of their Voices includes the reſt; ſo that if any Thirteen of them are pleaſed to pronounce him Guilty, To the *Gibbet*, or at leaſt to the *Ax* he muſt go. And therefore certainly it concerns *Grand Juries* (eſpecially in ſuch Caſes) to be duely circumſpect and well ſatisfied of *the Evidence* on which they find Bills, wherein a mans Life, and Eſtate, and Honour; and the utter Ruine of his Family is concern'd. For ſhould we ever fall under a *Popiſh Succeſſor*, 'tis to be feared in ſuch caſes, *Accuſation* and *Condemnation* will differ only *Objectivè in Intellectu*. For ſhould a Bill be found againſt a *Proteſtant* Lord, one might without conſulting the Stars, or breach of Prerogative, venture to name the Triers, and foretel the Verdict. For though I have a juſt *Deference* and Veneration for the *Engliſh Nobility*; yet 'tis not eaſily to be decided, whether in caſe of this *vaſt conſequence* to the *Popiſh* Intereſt, the *Honour* of Popiſh Lords, or the *Oaths* of their Commons, deſerve the greater credit.

IX.

BUT ſtill 'tis Objected, That *a Lawful Witneſs* is according to the general ſenſe of the Law, ſuch a Witneſs as is allow'd by the Laws of the Realm; and if what has been ſaid be true, How is it that there is no Law *diſabling* perſons of this Character to be allow'd as Evidence? 'Tis true, the *Law* admits almoſt all perſons to be *Sworn* as Witneſſes; but the Oath of every *Lawful* Witneſs (in this ſenſe) is not Evidence, as was remark-

ably *Adjudg'd in the Case of Mr.* Dangerfield. And if the *Debauch'd Practices* of a Witness will destroy his Evidence, for the supposition that he dare be perjur'd, tho' he is also suppos'd to know it to be a *Sin*, What Influence will *debauch'd Principles*, which make Perjury *a Duty*, have to take away the Credit of a Witness? If the *Oaths* of Swearers were sufficient to rule the Consciences of Twelve men, without *any consideration* of the Persons, or their Principles, or the matter Sworn; how little are we beholding to that Clause of *Magna Charta*, which confirms the antient Law of Trials by *Jurors*? It is a wonderful grace in a *Protestant* Kingdom, that the *Romanists*, who own Allegiance to *a Foreign Power*, are permitted to enjoy *Liberam Legem*; and while such undeserved Favour is continued, they can't be *Excluded* from Swearing, or *Challeng'd* to be Witnesses; but still 'tis left to the Jury to value their Testimony; And (especially in this case of concern to Holy Mother Church) they are, as in Cases of *Alliance*, Relation, and parties in *Interest*, to be Sworn indeed; but their Credit left to those of the Jury, which in *Civil* Causes may be considerable; but where the *Catholick* Cause is concern'd, cannot be so.

X.

BUT what is it which these Fellows would Swear upon the World? A Plot! a Plot of *Protestants* against *themselves*! and (the *only security* they have under God) the Life of their Prince! A *Sham* so often discover'd, and so generally known, that by attempting to *Retrieve* it, they demonstrate their matchless Impudence, and the *desperate* condition of their Cause. Mr. *Dangerfield* (how *honest* soever he be grown) is not yet arriv'd to such perfection, as to pretend a *Prophetick Spirit*; yet his particular Narrative will well serve for a *History* of the *Presbyterian*-Plot. The *Paper-Designs* indeed were ruin'd by the Meal-Tub, his and *Fitz-Harris*'s Business; and there was no *hiding Treason* in *Presbyterian* Houses or Pockets; but *Downright Swearing* will serve as well; and the 500 *l.* which *Dangerfield* had merited by one Stab, will go a good way in *Irish* Oaths. You must know, Sir, these watchful Loyalists spy'd *Treason* just peeping out of *Presbyterian* mouths, and sink down agen into their hearts! And if Oaths will do, they will have it out *Blood and all*. But we in the Countrey can never believe that His Majesty (who was pleased to declare in Council, that he gave no credit to *Dangerfield*'s pri-

private pretended Diſcovery, becauſe the buſineſs was impoſſible, can encline His Royal Heart to believe the ſame *Sham* on ſuch paltry Teſtimony; or that the Army liſted in the *Meal-tub*, can ever attempt much on his Perſon; but rather, that the whole buſineſs is *a Story* contriv'd, and conſented to, and carried on in general by the *Popiſh Party*, and intended for a *Mask*, hoping that whilſt the King, if His Majeſty ſhould believe it, was preparing for the Safety of His *Sacred Perſon*, againſt the pretended Conſpiracy of the *Presbyterian* Party, they might have the more time to *move on* with their own Plot, which was ſtill to poſſeſs the King with the real belief of the ſaid Sham-Plot. See *Dangerfields* Narrat. p. 34.

XI.

NOR is it ſufficient to Apologize for theſe Witneſſes, That poſſibly they *profeſs themſelves Proteſtants*; conſidering how eaſie 'tis for a Romaniſt to take a new Epithete according to the nature of his deſign. Therefore what Profeſſion he was of when his Thoughts were free and undiſturb'd with the Temptations of Honour and Wealth, muſt be the Rule of Judgment, eſpecially when his Actions are ſtill apparently calculated for the Intereſt of the Religion, which he pretends to have abandoned, and againſt that which he would be thought to have embraced. And tho' the ſmall Remains of Humanity, which Antichriſtianiſm leaves, improved by the probability of *Advantage*, might provoke them to diſcover the *Iriſh Treaſons*; yet when the hopes of the *Reward* vaniſhes, and the Traytors ſeem to have *weather'd the point*, and have Reaſon to promiſe themſelves *Succeſs*, what can be more natural than to accept of *Reconciliation* to the prevailing Party on Terms of ſuch extraordinary Advantage both to the *Cauſe* and themſelves? 'Twas no ſlight Argument of the Lords of the *Philiſtines* to diſſwade *Achiſh* from accepting *Davids* Service, *Wherewith ſhall he reconcile himſelf to his Maſter, but with the heads of theſe men*? And the ſame Argument can't be inconſiderable in our caſe to any man of tolerable underſtanding. And truly theſe mens Circumſtances duly conſidered, tho' they were perſons otherwiſe of ſome Credit; their Teſtimony in this Caſe ſeems very *unhappy*: For either there is a *Popiſh Plot* or no: If there be, the deſign of the caſting the *odium* of it on the Prsbyterians, evidently appears (in the buſineſs of *Claypole* and the Diſcoveries before mentioned) to have been from

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the *most labour'd* Scene of that horrid Tragedy; and then for a *Proteſtant* to be credulous of ſuch a forg'd deſign, is little leſs than *Self-Murder*. But if there be no *Popiſh Plot*, theſe perſons are *already perjur'd*; and conſequently their Evidence wholly inſufficient.

XII.

BUT there is a Corner of the World near *Oxford*, where, as if the Univerſity did not only *Monopolize* the Learning, but the very Senſe of the County too; there are (they ſay) *Twelve men* to be found, who notwithſtanding all this, are ready to ſhew their *implicite Faith*, That they have lately approved themſelves fit for this (pretended Loyal) Service, without all Contradiction, in a very remarkable manner; For *ſome Perſons* in that County being lately preſented for Conventiclers, and the Evidence proving only an Aſſembly of four beſide the Family; the Jury was directed, That according to the very *Letter* and ſenſe of the Statute, they could not find the Perſons *guilty*; yet ſuch was the Zeal of theſe bleſſed Jurors (you muſt believe) *for the Proteſtant Religion eſtabliſhed by Law*, That notwithſtanding the Mathematical Demonſtration, That 4 are not 5 or more, they could do no leſs than find them *Guilty*.

BUT Sir, in what I have ſaid, I would not be underſtood to *excuſe Treaſon* in men of my own Religion. I ſhould abhor my very being, ſhould my Soul be contaminated with the leaſt ſpot of *Treaſon* againſt my *Sovereign*; and nothing is more ſeriouſly my deſire, than that all Perſons who are guilty, may be brought to *condign puniſhment*; neither will I affirm, That 'tis impoſſible for a man zealous for the Proteſtant Religion, to be betray'd into Treaſon by his *Paſſions*, tho' I am ſure he can never be ſo by his *Principles*. And if any ſuch perſon ſuffer for it, there's no Reaſon that Proteſtants ſhould be *reproacht* on that account. But this *general Deſign* of Proteſtants ſo much talkt of, if it be impos'd on the belief of *Engliſh men* upon no better grounds than I have yet heard, *ENTER ROME TRIUMPHANT*, *Io Pæan* to the Whore of *Babylon*; we are fit to pay *Peter Pence* once more; When we begin to deny *Mathematical Demonſtration*, and to believe a *Presbyterian Plot* on *Popiſh Evidence*, we are juſt moulded to receive the impreſſion of all *abſurdities*, even the Popes *Infallibility* and *Tranſubſtantiation* it ſelf.

Auguſt 1ſt. 1681. Yours *Philanglus.*

LONDON: Prined for *William Inghall the Eld. Book-binder.* 1681.

1242